Early Weather.

OR

CONSIDERATIONS
to Diſpel
the CLOUDS, & Allay the STORMS,
of

DISCONTENT:

In a

DISCOURSE

which with
An Entertaining *Variety*, both of *Argument* and *Hiſtory*, layes open, the NATURE and EVIL of that Pernicious VICE, and offers diverſe ANTIDOTES againſt it;

By *COTTON MATHER.*

Whereto there is Prefixed a *Catalogue* of SINS againſt all the Commandments, whereof all that would make thorough Work of *Repentance*, eſpecially at this Day when the God of Heaven ſo Loudly calls for it, ſhou'd make their Serious and Senſible CONFESSIONS before the Lord; With an Humble and Fervent ADDRESS unto this whole People, there-about.

BOSTON, Printed by *Bartholomew Green*, and *John Allen*, for *Nicholas Buttolph*, at the corner of *Gutteridge's Coffee House*. 1694.

PREFACE

TWas on the *Twenty Fourth* of *December* 1691. that the following Sermon was delivered, at the *Boston Lecture*, unto a very *great* Audience, with whom, the Merciful God gave it *some* Acceptance. The Four Miniſters which carried on that Ancient and Famous Lecture, had for many *Months* of late, been ſetting themſelves, to *Right in their Courſes*, againſt the more Common Miſcarriages, now found among this Profeſſing People of God; And it fell unto me, who am the *Laſt* and *Leaſt* of them that here do the Service of our Saviour, to conclude thoſe Teſtimonies, by ſome juſt Animadverſions upon that *Malignant* Sin of DISCONTENT. That I might give *Content* unto many of the Hearers, that have aſked a Copy of the Diſcourſe, I have been *Content* that it ſhould now ſee the Light; being ſenſible, that it is not eaſy for me to Pitch upon any Subject of more General Concernment, for my Neighbourhood. And I have taken this Occaſion, to *Recapitulate* our other Offences againſt the Divine Commandments whereof we then in our Publick Prayers, made *Confeſſion* before the Lord our God; and now Addreſs *Earth*, as we then did *Heaven*, for the Reformation of our *Provoking Evils*. 'Tis by ſuch Eſſayes to *witneſs* for God, that ſome of His Poor Servants now, *Whenever* or *However*, they may be taken from their Work, will through the Bleſſed JESUS, be able to lay down their Heads with Joy.

Mather.

A N

Humble and Faithful

TESTIMONY

For God, unto the Children of my People.

INasmuch as the Miscarriage of our *First Parents*, while they represented whole Mankind in the *Covenant* of God, is by a Divine Ordination and Imputation most equally laid upon us all, it is but *Righteous* with God that the Children of *such Parents*, in their becoming so, be left without the *Righteousness*, with which *His Image*, now defaced by *Theirs*, would else have made them glorious; and the *Absence* of that *Image*, does as Reasonably, as Necessarily, infer the *Presence* of a *Nature* in us fill'd with a Depraved Prejudice against what is, *Holy and Just, and Good.*

Such a *Corrupt Fountain* will have Bitter, Woful, Deadly *Streams*; and we may see [*Lord, open our eyes!*] a doleful prospect of them in our *Hearts* and our *Wayes*.

Hence 'tis, That we do not *Acknowledg* the True God, nor labour for an *Acquaintance* with Him; nor *Glorify* Him, in *Thinking* of Him, *Speaking* for Him, *Praying* to Him, *Hearing* from Him, *Chooſing* Him, *Loving* Him, *Truſting* Him, & *Serving* Him: & *Rejoycing* in Him, when we have had nothing elſe to comfort us. Inſtead thereof, we *Deny* Him, we *Forſake* Him, we have *mean Opinions* of Him; we give to the *World*, & the *Fleſh*, & the *Devil*, the Homage which is due to Him alone; we let Creatures have the *Affection*, the *Dependance*, the *Obedience*, which he alone may lay claim unto; nor do we live as having him alwayes in our *Eyes*. We have alſo laid open our ſelves to *Hereſies* about the Chriſtian Faith; by a raſh admiſſion of Thoughts that overthrow the glorious *Frame* of *Religion*. Yea, there have been at leaſt Implicit *Witchcrafts* in ſome of our Uſages.

Hence 'tis that we do not zealouſly wait upon God, in the ſerious and conſtant *Obſervation*

ſervation of all thoſe *Inſtitutions*, wherein our Lord Jeſus Chriſt has taught us to maintain our Communion with him. *Church Fellowſhip* is neglected; a Goſpel *Miniſtry* is not ſupported; a Goſpel *Diſcipline* is not affected; the *Baptiſm* of the Lord is not Improved; and the *Supper* of the Lord is not Approached. Inſtead thereof, we are prone to the *vanity* of Humane Inventions, and humanely Deviſed *Sacraments* and *Holy-days*, in the Worſhip of God; we have imitated the *Pagans* in many Religious Rites; that of *Health-Drinking*, in particular; and perhaps we have had unlawful *Pictures* in the Honour of our Lord.

Hence 'tis that we do not make a *Reverent Uſe* of the Names, Words, Works, Attributes, and Ordinances, by which the Lord makes Himſelf known unto us. We have not had awful Apprehenſions of His *Majeſty*, when we have been drawing near unto him. Our *Oaths* have not been only in Truth, Juſtice, and Judgement; our *Vowes* have not been wiſely made, or truly kept. We have abuſed *Lots* in our *Sports*. And the *Creatures* of God have been proſtituted unto the Nou-

Nourishment of our Pride, Gluttony, Drunkenness and Wantonness. In *Prosperity* we have been unthankful, and impatient in *Adversity*: the *Dispensations* of God have not awakened us.

Hence 'tis, that we have not Entertained the Ordinary *Sabbaths* of God, with a due *Preparation* for them, *Celebration* of them, *Satisfaction* in them. We have been *Idle*, *Worldly*, *Wicked* on that Holy Day. And we have had an Indisposition to those *Extraordinary Sabbaths*, which Extraordinary Troubles or Extraordinary Mercies, have called for. We have not *Prayed* and *Fasted*, we have not *Praised* and *Feasted*, with a suitable Solemnity, in the Seasons for our doing so.

Hence 'tis, that our own and our Neighbours *Place*, has not been preserved with us. Especially *Family Government* sinks most Ominously! As for *Superiours*, they have not been sufficiently respected, and requited. *Parents* have been Grieved by our Insolence, Wastfulness, Unteachableness, and Incorrigibleness. *Masters* have been Grieved by our Eye-service, Unsubjection, Slothfulness, and Surliness. *Husbands* have been treated with Disesteem, Froward-

Frowardneſs, Jealouſie, Imperiouſneſs, and Ill-management. *Magiſtrates* have met with Reproaches, and Rebellions, and they have not been Aſſiſted with all our Intereſts. *Miniſters* have been ſlighted, ſlandered, ſtarved, and our unfruitfulneſs has haſtned them with ſorrow to their Graves. As for *Inferiours*, they have not been ſo regarded, as they ſhould have been. *Wives* have been Affronted with contempt, hatred, bitterneſs and unfaithfulneſs. *Children* have been Ruined with Indulgence, or provoked with Cruelty, and had little care taken about their Immortal Souls; nor have they had an Ingenuous Education. *Servants* have been Compelled or Invited unto unlawful Things; and hindered in the Thing that is Good; and perhaps pinched of their Food convenient. *Subjects* have either been Diſcountenanced in what is vertuous; or Encouraged unto what is vicious; and poſſibly their *juſt* Liberties and Properties, and univerſal Welfare, has not been ſo guarded as might have been. *People* have not been watch'd over, with a Paternal Tenderneſs and Fervency; poſſibly *Theirs* may have been

ſought more than *They*; or, our Prayers, our Studies, our unwearied Endeavours, have not not been enough employ'd upon them. As for *Equals*, they have ambitiouſly affected a preheminence, over one another, and been full of *Envy* at the *Greatneſs* which they have ſeen God advancing their Neighbours with. In all perſons, a *private Spirit* has prevailed, and the *Times* have been made *perillous*, by mens concernment for none but their own Cabin, while the whole Veſſel has been in a Storm.

Hence 'tis, that our own, and our Neighbours *Life*, has not been Preſerved with us. We have Impair'd our *Health* by our Intemperancies; We have been Paſſionate, Revengeful, and Contentious towards others; We may have irritated them, with needleſs and vexing *Law-Suits*, and it may be, we have Raſhly *Strucken* them.

Hence 'tis, that our own and our Neighbours *Bed*, has not been Preſerved with us. Our Fancies, our Deſires, our Glances, our Speeches, our Touches, our Garments, have been ſuch, that we may cry out, *Unclean, Unclean!* Perhaps, *Promiſcuous Dancings*

Dancings have been Countenanced. Or, However we have not Shut up all our Senſes againſt all the motions of all *Uncleanneſs*, but it may be given as well as taken, Temptations to *Laſciviouſneſs*, eſpecially in making our ſelves the *Companions* of thoſe *Fools* that are to be deſtroy'd.

Hence 'tis, that our own and our Neighbours *Eſtate* ha's not been Honeſtly dealt withal. We have been *Sluggards* in our Callings; the *Poor* have not had our Liberal *Alms*; We have not *Pay'd* our Debts. We have wrongfully taken or with-held, what is not our own: When we ſhould not have ſpent, we have been too *Prodigal*. when we ſhould have ſpent, we have been too *Niggardly*. By *Fraud* we have Cheated, or by *Force* we have Oppreſt, when we have had an Advantage in our Hands; and meaſured *Right* only by our *Might*; nor have we made *Reſtitution* of what we have gotten by Diſhoneſty.

Hence 'tis, that our own and our Neighbours *Credit* has not been kept inviolate. We have Suppreſs'd or fore-born the *Truth*; and ſpoken Contrary thereunto. We have had Siniſter *Suſpicions* one of another, and either Made, or Spread, or too Eaſily

Easily Received *False Reports*. *Tale-bearing* ha's been Cherished; & *Innocence* ha's not been Vigorously Vindicated: No, we have been, *Full of Lies*!

Hence 'tis, that we have been *Discontent* with our Condition; & harboured in our Hearts, a Roving and a Ranging Lust, after an undue Alteration of it. Nor have we presently Extinguished, those *Vain Thoughts* in our minds, which have been the *First Motions* towards the breaches of all the Commandments.

And unto all these Provocations, We have added this, which Exceeds them all, That we have despised the *Offers* of the Lord Jesus Christ; and although the *Old Covenant* now speaks nothing but a miserable *Death* unto us, Yet we have refused the Gracious Offers of that *New Covenant*, wherein a Wonderful Provision is made for all the miseries of our Souls, by a *Mediator*, in whom there do's *All Fulness dwell*. We have permitted our Earthly Affayrs to keep us at a Distance from the Lord Redeemer, who ha's been waiting to give us, *Repentance and Remission of Sins*.

Alas! What a Sinful Thing is Fallen Man! In this Impartial *Glass*, if you look attentively,

attentively, you may behold the *Spots*, for which every Penitent Soul, will *Judge* and *Loath* it self before the Lord; and O that many Repenting Sinners would in their *separated Hours*, of the deepeſt Humiliation and Supplication before God, Examine themſelves by this *Glaſs*; and Confeſs, and Renounce all of theſe *Abominable Things*, with a Believing Reliance upon the Lord Jeſus Chriſt, for the beſtowal both of *Pardon* and of *Power* againſt them all.

But will my dear COUNTREY now conſider, that *for the ſake of theſe things the Wrath of God is come upon this Diſobedient Land!* Among THESE we ſhall find thoſe *Indictments*, upon which the *Judge of all the Earth* has proceeded, in viſiting us with *ſore plagues and of long continuance*. The Effects of it are too ſenſible and ſorrowful to leave it uncertain, That we have been many years weltring and waſting under the dreadful *Judgments* of God. And the Tokens of our Gods Diſpleaſure have not only been in ſome reſpects, upon every one of our *precious and pleaſant Things*, but they have grown upon us at ſuch a terrible rate, as to puniſh us yet

in

in one Aſſault after another, with a, *Seaven times more for our Inquiries.* The Year before this laſt, was moſt Remarkably a *Year of Rebukes* upon us; 'twas a year, when beſides the General Clog upon all our Affairs, we miſcarried in a moſt Important Expedition like thoſe Active *Ephraimites*, who before the Time Sallied from *Goſhen* againſt the *Canaanites* in the *North*, in hopes to be Enriched by the Plunder of thoſe Injurious Adverſaries; but came off Looſers, becauſe, as the Pſalmiſt ſays, *They kept not the Covenant of God.* It was a year, wherein we were not only Diſtreſſed and Conſumed by the Calamities of *War*, but the *Deſtroying Angel* did with *Sickneſs* alſo make among us a moſt lamentable *Slaughter.* Truly, *The Slain of the Lord have been many.* I ſuppoſe no leſs than a Thouſand were in that *one year*, carried unto their Long Home, from *one Town* in this Colony. And at the ſame time, very many ſcores of our poor Neighbours, eſpecially of our young people, whoſe Concerns lay at *Sea*, have been carried as well to the *Priſons* in *France*, as to the *Fevers* in the *Indies*, where, *Like Sheep they have been*

laid

laid in the Graves, *Death has fed upon them.* Nor are the black Tempests impending, blown over yet! No, *the Lords Anger is not Turned away, but his Hand is still stretched out!* So that it is a very direful, stupid, fatal Dementation, which is upon us, if we do not now Enquire, *What means the Heat of this Anger?* To answer that Enquiry, we had a *Great Voice out of the Temple*, twelve years ago; a *Synod*, then distinctly laid before us, the *provoking Evils* that were the Grounds of the Controversy, then and since managed against us by our God. *God* knows how little we thereupon studied every one, the *Reformation* of our Hearts and Lives. And *we* know, what Advances the Wrath of Heaven has been since making towards those Ruines, which threaten something like the *Dissolution* of these Plantations. Our Political *Fathers* in the GENERAL COURT, at the beginning of our late *Mortal Year*, beholding how Incurably *we pined away in our Iniquities*, Emitted a *Proclamation*, again to advise us, That the *Corruption* of Manners among us had brought the *Ax* to be now more than ever laid unto the *Root* of our

Tree; and Excite all *Ranks* of Men unto the doing of their part for the *Amendment of our Ways*; With a *Solemn Admonition unto this whole people, that they every where give Demonstrations of a thorough Repentance, without which* (as they expressed it) *we have little Reason to hope for any Good Success in our Affairs.* Our Congregations had this *Admonition* very faithfully by their several Watchmen set before them; and we did not want our Printed Advertisements thereupon. That as it is related concerning the Sons of *Eli*, *They hearkened not unto the voice of their Father, because the Lord would slay them*; So, if men did now show themselves Refractory in their *provoking Evils*, the issue would be this, *They hearkened not unto the voice of their Fathers, because the Lord would make a terrible Slaughter of them.* That none of all these Means, have Recovered us out of our *Apostasies*, is Confess'd by all sorts of Men; and accordingly the continuing *Vengeance* of Heaven upon us, has been written in dismal and bloody Characters.

However, at the Intercession of our *Prayers*, we are Spared yet *one year more*, to

to see whether any good *Fruit* can at last be obtained from us. And therefore I do with an *Importunity*, which I wish may be *Ungainsayable*, beseech of all my Neighbours, That we may all as one man, consider the manifold Guiltiness which the *Catalogue* of our sins has now *set in order before us*, and most humbly apply our selves to God in Christ, for his *Forgiveness* of our former Misbehaviours, and for his *Assistance* to a better Conversation. There is this one thing, I'le venture to do; I do boldly charge all *Impenitent* [and such are all *Inconsiderate*] Sinners, as the most Real *Troublers* of our Land: If any *Counsel* though never so wise, though never so good, have not prospered with us, we have been ready with a *Turkish* Fury, to fly upon the men that gave it, as the Authors of all the Disastrous Events that followed. But, as when the Roman Emperour upbraided his General *Terentius*, for Loosing of a Battel, he Reply'd, *Sir, I am to tell you, 'tis you that lost the Day for us, by your open fighting against the God of Heaven, as you do*: so would I say, to those among us, that Live not according to the Rules of

Godliness, and *Righteousness* and *Sobriety*; *'Tis you that still undermine the best Counsels that can be given for our safety.* Wherefore I take leave to add, Brethren, we in all not only save our own souls, but also do a service to the publick; if we may every one of us, be able to say, *I thought on my ways, and I turned my Feet unto the Testimonies of the Lord.*

But there are some that have a more peculiar opportunity to prosecute that *Reformation*, which would be, *The Lengthening out of our Tranquillity.* And I would pray that the Freedom of my Address may not be misinterpreted. Yea, I'le confess, *Invenior fane superbus, modo impii silentii non arguar.* Our very Enemies can twit us with our *Backsliding's*: as particularly, a scandalous, and a slanderous Libeller t'other day, in the midst of many Printed *Fallhoods*, could Admonish us too truly of the Sins which attended our *Hushing Times*, as what might make us fear that we should have the *Blast* quickly come upon our *Indian*, which has been on our *other* Grain. Had we the pious prudence of *Austins* Mother, in us, even such *Insinuations* in a way of Spite given to us, would

would Put us upon correcting of our thus Notorious and Offensive Lewdnesses. How much more ought modest *Representations* in a way of *Love* made unto us, to be received, as, *The Smitings of the Righteous!* But indeed, they are not *Blows*; no, they are *Balms*, which I have now to make a Tender of.

1. I would then in the first place, humbly say; Why may not our *Churches*, even every particular Church by it self, have their Meetings, wherein after their *Mighty Cries* to Heaven, they may freely, fairly, with all Humility, and without all uncomely Reflections propound what they judge to be any *Evil* growing upon them? And so far as they can comfortably Agree, in their Sentiments, why may not every such *Evil* be in a proper *Instrument* for that purpose, declared a thing against which they will be *watchful* both in themselves, and in one another, as God shall enable them? Our *Churches* are well formed with a most sacred *Covenant*, and that *Covenant* is but a Recognition of our Obligation to the Duties in the *Covenant of Grace*. Every *Church-Member* when he says *Amen*, to

the *Church Covenant*, professes himself to be in that *Covenant* which forbids all manner of *Iniquity*, *Transgression and Sin*. How Inquisitive then should all *Church-Members* be after all those Evils against which their *Covenant* is to Arm them, that they may be *Scened* before the Lord! Behold, a most Natural, Rational, Unexceptionable way for our Churches to *Purge* themselves, and become, *Terrible as an Army with Banners!* The only Exception that I know against the practice of it, I shall remove, by saying, 'Tis not so mean a person as *my self*, that is the first proposer of this *Thing*. I suppose there are *divers Churches* among us, that have been looking this way. And, for *their* Encouragement I would say, That *one Church*, yea, *one Man*, thus Reforming, may fill a *wide Gap*, in the *way* opened for the Anger of God. Moreover, Holy Mr. *Herbert Palmer* produced a wonderful Reformation, in his Town of *Canterbury*, by prevailing with his people, to sign an *Instrument*, wherein they declared their Detestation of sundry Evils grown common among them, and Resolution with Gods Help, to take heed of such Evils for

for ever. Truly, a moſt Excellent Precedent! The *Quakers* in their late Pamphlets preſume to foretel, *The utter Removing, Undoing, and Deſtroying of all* our Churches, which they call *our Babyloniſh Buildings*: and no doubt, the Devil will turn every ſtone to accompliſh that Prediction. But ſome ſuch courſes as are now recommended, would procure us thoſe *Protections* of Heaven, which would render thoſe Adverſaries, as great *Lyars* in their *Prophecies*, as they are in their *Principles*. I muſt confeſs that our Churches have ſome *Omens* upon them, which do ſometimes give me Apprehenſions *Blacker* than the *Ink* I write with; nor can any thing but a Remarkable Recovery out of thoſe Decays, which have been upon, *The power of Godlineſs* among us, alter thoſe direful *Omens*. We do perhaps value our ſelves upon the purity and priviledge, which we have in our *Church-Adminiſtrations*; but our God ſays unto us concerning *Theſe*, as unto his people once about their *Ornaments*, *Put them off, that I may know what to do unto you*. That is, Believe that *They* will not ſave us, if we have not, *The Fruits of Repentance*.

We may perhaps also promise our selves our shares in that *Resurrection of the Witnesses*, which I hope, the Operations of God are now upon. But it may be, we do not well weigh, of what sort, *The Day of the Lord*, will be. Believe me, 'twill be accompanied with such *Earthquakes* of War, Death, and Uproar, as none of us are sure that we shall out-live the Ruines. O that our *Churches* would then vigorously set themselves upon some Extraordinary Methods of *Self-Reformation*, which indeed are now the only Methods of *Self-Preservation*! I assert, That, *The Doing of something Extraordinary this way*, is the work of THIS, Gloomy, Cloudy, Stormy Day: and it is probable, that the man who is *cold* in this matter, will be cold, Formal, Sapless, in all his *Ordinary Duties*. But that which makes me write the more pressingly about this matter is, That Apostatized Churches have rarely yet been known, to *Reform themselves*. *Apostasies* have had their course, & *Desolations* have Ensued. And now think, O *New-England*, what has particularly come upon the Churches of *Asia*. *Ephesus* has now a few *Cottages* but no *Christians* in it.

it. *Smyrna* has much *Traffick*, but scarce any *Gospel* there. *Pergamus* has lest in it, perhaps about a dozen Families, of Superstitious and Miserable *Greeks*. *Thyatira* has bloody and bruitish *Turks* filling of it. *Sardis*, once a *Metropolis*, is now a Beggarly Village. *Philadelphia* is overrun with *Slavery* and *Idolatry*; and *Laodicea*, is utterly Desolate. Or, if a Later and sadder Example will more affect us; What are *we* (except in our *Sabbaths*) better than the Churches in *France*? Yet have they lately seen their *Temples* destroy'd, their *Pastors* Banished, and fell *Dragoons*, like fierce *Dragons*, let Loose upon them. From these, no *Escape* has been allow'd unto them; by Land, they had *Souldiers* to watch the Passes; by Sea, they invented such *Poisons*, that if any lay hid in unsearchable corners of an Hold, yet they kill'd them with the Vapour. They have ever since been Tortured in the Hands of *Devils Incarnate*, who have so treated them, that six years ago, there were *Medals* made, whereon 'twas brag'd, That the French King had already reduced no less than *Twenty hundred thousand Calvinists*, from the

the Protestant Religion. So horribly has he, who I doubt will one Day be called, *Louis le Loup*, ravaged upon the *Flocks* of the Lord Jesus! O Tremendous Judgments of Heaven! But, *suppose we that these were greater Sinners? Nay, except we Repent, we may all of us likewise Perish.*

II. In the mean time, 'tis our Petition to God, that our Laborious *Pastors* may *Cry aloud, and not spare, but lift up their Voice like a Trumpet*, against those Evils, which will not let our God become our Friend. While they do like the Souldiers of *Gideon* carry the *Light* of the Gospel (as *Paul* speaks) in *Earthen Vessels*, they also at the same time carry *Trumpets* to oppose what is Contrary unto God. *Qui Claves habent Ecclesiæ, Ostia Suorum Labiorum aperiant.* The great God hath seen such Evils in our Camp, that He Demands, *Who is on my side, against them all?* It is to be hoped, that the *Sons of Levi*, will all appear for Him. Their Name is that of, *A Reprover*; and the Almighty God says unto them, as unto young *Jeremiah*, *Arise, and Speak unto them all that I Command thee, don't dismay'd at their Faces.* I know very well, that the *Reprover* who acquits himself with a good

Fortitude

Fortitude and *Fidelity*, shall if not with *John* loose his own *Head*, yet loose the *Heart* of many an Exasperated offendor; but, God will make it up! Very truly sayes the Excellent OWEN; *He is a lost man in this World, who without Respect of Persons, will ingage seriously in this Work; Every Day he shall find One or other Displeased, if not Provoked.* And yet even in this World, by the strange interposition of Heaven, The *Reprover* often lives more Comfortably than the *Flatterer*: They Report of the *Tygre*, that the sound of a *Trumpet*, will cast him into a Prodigious Rage. Truly, the World ha's many *Tygres* in it; if we *Lift up our Voice like a Trumpet*, against their misdemeanours, they will be monstrously Enraged at it: but its no matter; if we had been *Dumb Dogs*, instead of *Shepherds*, the *Tygres* would have liked us; Let us have the *Last Trumpet* continually Sounding in our Ears; and that's Enough to animate us and Encourage us. What though our *Athanasian* Courage in bearing all sorts of Testimonies for our God, should so Enflame the Indignation of both *Heretiks* and *Malignants*, that for a man to Rail at *Us*, must be one of the first *Shibboleths* to discover

discover a Person Disaffected unto all that the People of God count Valuable? There is no *Damage*, no, there is much *Glory* in it. I have seen the Experiment made; You shall cast a *Toad* into Deadly Torture, if you throw a Grain of *Salt* upon him; *Vis Essis Sal Terræ*; & if we are our Lords *Witnesses*, the Lusts of men must Receive *Torment* from us. But the, *Inward Consolations of the Martyrs*, in our Souls will even at the present abundantly Compensate all our Suffering for our Faithfulness; besides the Recompences that we shall have at, *The Resurrection of the Just*. It is not Improbable, that *Pauls* Rapture into the Third Heaven, was at the very time when the People had been stoning of him. Nor shall we go without a particular *Guard* of God about us, in all the Perils, to which we do this way become Obnoxious. I have known the *Divel* in a possessed Person fetch Cruel Strokes, and Kicks against a Messenger of God, then Praying in the Room; and yet the Hand or Foot of the Person Strangely Recoyl, when within perhaps an Inch of him, as if Rebounding against a Wall. Thus has our God promised us, *I have made thee a Defenced City, an Iron Pillar,*

Pillar, and a Brazen Wall! The *Angels* will defend us, as their *Fellow-Servants*, & we shall dwell under *Angelical* Influences every day, if we undauntedly set our selves to bear down all the Sins, that keep up the Kingdom of the *Divels*.

III. And our Honourable *Rulers* will doubtless lend their Helping Hand, for the Redressing of every Evil, that hurts *Humane Society*, whereof by the Constitution of God, *They* are the Officers. There is not so much as a *Conservation of the Peace*, where those *Vices* which disturb it, are not Chastised. *We* may *Lift up our Voice like a Trumpet*, but the Strong holds of Sin, are Stronger than those of *Jericho*: there must be *Swords* as well as *Trumpets*, to demolish them; and we need not be told, of whom it is said, *He beareth not the Sword in Vain*. There are (it is true some *Spiritual sins*, which are not, *Iniquities to be Punished by the Judge*; but when there is Disorderly Living, he is then to be, *A Terror unto Evil Doers*. Indeed Every time the *Sword* of Civil Justice is thrust under the Fifth Rib of our *Ill-manners*, there is as it were,

with a Bleſſed *Magick*, a wound given unto all thoſe *Ill Perſons*, that ſeek to Trouble us. Yea, the whole Cougregation fares the better, for every *Phinehas*, that *Legally* but *Zealouſly*, animadverts upon the Baſeneſs committed in his Neighbourhood. The Good Lord then bleſs the World more and more, with ſuch *Vicegerents* of Himſelf, as our Lord Jeſus will ſhortly Empower with his Commiſſions, when, His *Kingdom comes*; and when *the Mountains will bring peace to the people, and the Little Hills by Righteouſneſs.* Having breathed out theſe *Wiſhes*, of a Soul, which trembles to think, what may be the Iſſue of our Delayes to make Thorough Work of *Returning unto the God that Smites us*; the concluſion that would beſt finiſh all, is that, *Be ſtrong, O Zerubbabel, Be ſtrong, O Joſhua, Be ſtrong, all ye People of the Land, ſaith the Lord.*

To have done,

Among the many *Accurſed Things* in the midſt of us, the moſt comprehenſive Miſchief [if I may *ſhew mine Opinion!*] is

is our Averſation to, and Violation of, the *Covenant* of our God. Either people do ſhamefully forbear to put themſelves under the *Wings* of that *Covenant*, or are afterwards moſt wofully forgetful of the *Bonds* which that *Covenant* layes upon them. We do as it were throw by our *Errand* into the *Wilderneſs*; which was to wait upon God, in a true, pure, Evangelical *Church-ſtate*, for all the ſure mercies of his *Everlaſting Covenant*. But, *Who does hinder?* Why, the *Falſe God*, which has been too generally bow'd unto. Our *Trade*, our *Caſh*, our *Land*, have been our *Gods*, until there has aroſe *War in our Gates*. As a poor Indian once in the Weſt-*Indies*, held out a piece of Gold, ſaying, *This is the Chriſtians God!* ſo might I hold out a Turf of Earth, and ſay, *Here is the God of many a poor* New-England *man!* A *Belzebul* indeed! a fine *God*, made of *Dung!* O how happy, how holy, how reform'd ſhould we become, and how true to the *Covenant* of our God, if this Idol were more caſt unto the Moles. Whereas, if our value for the *World* cauſe us to let the *Church-work* of Gods Cove-

nant ſink and fail in the midſt of us, we ſhall certainly be *vexed with all Adverſity, until at laſt we periſh utterly.*

But next unto that of *Covenant-Breaking*, methinks we have no Fault, more Contagious, or Pernicious, than that of *Diſcontent*; it is an *Epidemical* Evil, and it inſinuates it ſelf into all our Concerns. For the cure of this Evil againſt which I would have a more particular *Antipathy*, there is a *Compoſition* here laid before my Readers; that ſo the *Clouds* & *Storms* in our Hearts, being abated by the Word of God blowing upon us, we may ſee, *Fair Weather out of the North.* An Author that ſhall do what he can to promote the *Contentment* of the World, ought certainly to be welcomed as, *A Friend of Mankind*; and on the ſcore of my Deſign to make every man *Comfortable* to himſelf, I do now demand ſuch a *Welcome.*

I am not Unſenſible, that I have by the Importunity of ſome that have thought much too well of me, been prevailed with

with to Burden the PRESS, with too many of my little Compoſures; but they that underſtand what a *Self-Denial* 'tis unto any man of *Senſe*, to become an Author, will rather *Pity* me, than *Revile* me, for the *Temptations* which muſt attend all ſuch ways of being Serviceable. And perhaps I have been *ſometimes* Ready to Imbibe the Notion of ſome Learned and Weighty Divines, *That the Glory of the Saints in Heaven receives Additions daily, as their Treatiſes, or Examples, do, after they are Dead and Gone, bring forth fruit unto the praiſe of God, among thoſe that are left behind them,* Nor is it ſeldome that I have thought on that ſweet word of our Saviour, *Herein is my Father Glorify'd, if ye bring forth much Fruit.* However, Let not a ſhort Sermon upon the Evil of DISCONTENT, cauſe any DISCONTENT, in the Minds of my Readers; who will do *themſelves* more Harm than *me*, I aſſure them if it ſhould; and I ſuppoſe they will hereafter ſee the PRESSES of *New England* otherwiſe Employ'd. I do ſincerely rec-

Kon it a great Instance of *New-England* being *Brought very Low*, that one so *very Low* as I am, should be by any Numbers of my Neighbours counted worthy to be *Read*. But I hope, that my weary *Lucubrations* have Earn'd me at least a Remembrance in the *Prayers* of those few, who have had their Edification at all served in them.

COTTON MATHER.

A Sacred

A Sacred Exorcism,
upon Sinful

DISCONTENT.

Uttered on *December* 24. 1691.
at the Lecture in *Boston*.

1. Cor. X. 10.

Neither MURMURE Ye, as ſome of them alſo Murmured, and were Deſtroy'd of the Deſtroyer.

IT was the fooliſh and profane Errour too much of the Ancient *Phariſees*, That our *External Conformity* to the Law of God, was our Fulfilling of that Holy Law: An Errour abundantly Confuted by our Bleſſed *Jeſus*, when He came to Expound in a *Mount*, the ſame Law which was by *Moſes* in a *Mount* Received. Our

Great Apostle *Paul*, was once a *Pharisee*; and he seems to have been Tainted, as not only the *Roman Catholicks*, but even all *Unregenerates* at this Day, too much are, with that Opinion, until the TENTH Commandment of the Law Convinced him; says he, in Rom. 7. 7,8. *I had not known Lust, except the Law had said, Thou shalt not Covet.* From This Commandment, an *Inference* may be made Concerning all the rest; and so it is with an Artifice of Wonderful and Infinite Wisdom here placed in the Close of all: As if the Lord had said, 'Let 'none of you *imagine*, Your *Hearts* to be 'free from the Cognizance of the *Lawes* 'which I have newly given you; & therefore to convince you that my other *Laws* 'do reach as far as the *Hearts* of you all, 'behold, I now Limit you with one Commandment, which you may Evidently see, 'cannot be kept or broke without the 'Heart.

The *First sin* Committed by our *Father* was, *Concupiscence*; & that Sin has been the *Mother* of all our other misbehaviours. What was *First* Committed, is *Last* Forbidden; & it gives us, a Demonstration that none of us, can fully keep the Law of our God:

God. In all the Affirmative Precepts of the Law, there is that Rule interwoven, *With all thy Hearts, and all thy Soul, and all thy Strength.* And all the Negative Precepts are under the Influence of that Rule, *Not ſo much as Coveting.* Blind and Proud *Lyars* are theſe men which do not own themſelves full of Sin againſt a *Law*, thus *Exceeding Broad!*

It has been a matter of much Enquiry, *What is that* CONCUPISCENCE, *which the Tenth Commandment, gives us the Prohibition of?*

We may truly Conceive, That it is not meerly *Original Sin*; which by this Commandment becomes *Exceeding Sinful.* No, the *Luſt* here forbidden, is the *Fifth*, and indeed the *Firſt-born* of that Sin; 'tis ſaid in Rom. 7. 8. *Sin wrought in me, all manner of Concupiſcence.* And in truth, *Original Sin* is a Tranſgreſſion againſt every Commandment of God.

We may alſo juſtly Conceive, That it is not barely the *Heart-Sin* accompanying all our other Sins in the ſight of God, which this Commandment affronts with a *Flaming Sword.* There is an *Heart-Pride*, an *Heart-Murder*, an *Heart-Uncleanneſs*, a *Diſhoneſty*

Dishonesty of the *Heart*, and a *Falshood* in th *Heart*, which is forbidden, when *that* c the *Life* is Countermanded. Says o Lord, in Prov. 23. 26. *My Son give me t Heart.* And in reallity, an *Heart-Sin* reached by every one of the Comman ments.

But what then? Why, The Tent Commandment, Supposes not a *New Obje* as the Five Preceding do; but it forbid a *New Act* of the Soul, in relation unt the Things, which the former Command ments forbid us, to Sin upon. In short, This Commandment supposes a man to be in the Enioyment of those Five Things. His PLACE, his LIFE, his BED, his E-STATE, and his ESTEEM, among his Neighbours; and now the Commandment forbids all *Inordinate Motions of the Soul towards an Alteration of our Condition in the World.* A man may Lawfully seek to *Change* his Condition, where that which God allowes him to reckon, *The Good Order of his Concerns*, is impaired or defective. Yea, there are things which may be *Coveted*, be *Earnestly Coveted.* But when a man is by the Providence of God, brought into a Condition which he do's not see

a

Present and an *Honest* way, for the Emendation of, and the Soul of the man is hereupon boiling and royling, with an *Uneasy Disposition*; I say then, *Sin lyeth at the Door*. *At the Door*, did I say! Yea, tis in the *House*, and in the most Retired *Closet* of it: This I say, although perhaps the mind of the man have not yet consented, unto any of those *Iniquities* which Violate *Nine* of the Ten Commandments.

To prevent Circumlocutions, we must Look out for some *One Word*, which may be a Name for this *Abominable Thing*; and methinks, the fittest Name for it, is that of DISCONTENT, or MURMURING.

Of THIS, we have a doleful Instance in the Words now read unto us. The *Corinthians* had written a Letter unto the Apostle *Paul*, to request his Resolution, upon diverse *Cases of Conscience*, which they were in the Dark about. One of those *Cases* was, *Wether Christians might have Communion with Pagans in their Idolatrous Festivals*! Our Apostle answers, No; by no means; and he dissuades them with sundry *Arguments*. One of those *Arguments* is drawn from the *Sins* & *Plagues* wherein

wherein *Christians* would be Entangled by that *Communion*. It was an Usual thing for the Old Heathen Idolaters, at such & such Times of the Year, to have their *Holidayes* in Honour of their *Deities*, and those *Holidayes* were so many Merry *Festivals* among them. Thus particularly, in the Month of *December*, they had their *Saturnalian* Jollities; and their *Saturn*, whom they made the President of *Drunkenness*, being indeed, but Originally the same with our *Noah*, they then made a *Trade* of those Excesses, with one *Act* whereof, *Noah* of old was Unawares overtaken; and it was, *Mensis Genialis* with them, as they call'd it; that is, *A Voluptuous Mouth*. Now, as those Frolick-some *Festivals* of Idolatry, did wofully Ensnare the Souls of the poor *Pagans*, in all sorts of *Sins*, and therefore in the *Plagues* that would be Consequent thereupon; So, if *Christians* ever come to bear a Part in those Rites of *Paganism*, they do but bring themselves into the *Toyls* of the like *Sins* and *Plagues* before the Lord. In the Prosecution of this matter, our *Apostle* here lays before us, the Exemple of Sinful *Israel*; who making of a *Calf* (or Ox) to suit the Impressions, which their

their Idolatrous *Education* had upon them, they became *Idolaters*; and he adds, *It is written*, [you have it in *Exo.* 32 6.] *The People ſat down to eat and drink, and roſe up to Play.* It ſeems they kept their *Feaſt* in Honour of the true God; even of the Lord *Jehovah*; their *Calf* (or *Ox*) was but an Uninſtituted and Unwarrantable Ceremony, retained by them, as perhaps uſed in *Egypt* from whence they came, in Commemoration of JOSEPH, who by Expounding a Dream of *Kine*, was an Inſtrument of Saving them from the *Terrible Famine*; and ſuch *Fools* they were, [I had almoſt put upon *them*, the Name of their *Idol*!] that they thought their *Games*, their *Bouts*, their wild *Revels* would be a Service for the Honour of the moſt Holy *Jehovah*; as if He were *altogether ſuch an one as themſelves.* Now 'tis well known, that *Iſrael* has paid very dear, for their Imitation of the *Egyptians*, in thoſe mad Extravagancies and Exorbitancies; there has been, as a Jewiſh *Rabbi* notes, an *Ounce* of that *Golden Calf*, in every Calamity that has ever ſince come upon that unhappy Nation; and therefore we ſhould all beware how we

Do, leſt we alſo *Feel*, the *Like*?

Our Text, is a prevention of an Objection, againſt ſo *Hard a ſaying*. Men may be Ready to *Murmure* againſt the Reſtraints, which the Chriſtian Religion thus layes upon them, for hereby we not only Abridge unto our ſelves a world of *Liberty* which the Fleſh would be well pleaſed with; but we alſo Expoſe our ſelves to the Hatred and Contempt of thoſe, with whom we will not, *Run into the ſame Exceſs of Riot*. But if we begin to *Murmur*, our Apoſtle will again produce the Example of ſinful *Iſrael*, for our Warning. *Iſrael* I ſay, that ſo often *Murmured* at the Hard Things that occurred in the way to the *Land flowing with Milk and Honey*. Says he, *Neither Murmur you, as ſome of them alſo Murmured, and were Deſtroy'd of the Deſtroyer*. Look into Numb. 14. 36, 37. and you ſhall have the Hiſtory. The *Peſtilence* did fearfully conſume, thoſe old *Murmurers*; and the mention of, *The Deſtroyer*, in that buſineſs here, would inſinuate unto us That the *Devil*, who is, *The Angel of Death*, and (as the Apoſtle declares) has, *The power of Death*, has a ſpecial

permiſſion

permiſſion, to have a ſpecial Influence; about *Peſtilential Diſeaſes*, where they do prevail.

But that which from hence I have to lay before you is,

A General Admonition:

That the Sin of DISCONTENT *or* MURMURING, *is a moſt provoking and pernicious Iniquity, ſometimes found among the People of God.*

The *Apoſtates*, that were to Ariſe before, and are now quickly to periſh by, the *Brightneſs of our Lords Coming*, have committed *This*, among the Reſt of their Abſurdities; That while they have moſt *ſacrilegiouſly* [And for that cauſe, *Come out from among them, O People of God!*] ſtollen the *ſecond* Commandment out of the Decalogue, they have *Nonſenſically* ſplit the *Tenth* into two. To confute their Folly; 'tis enough if we compare the two Copies of the Commandments in *Exodus*, and in *Deuteronomy*; In *Exodus* the *Houſe* is put before the *Wife*, from whence, by the way it has been

ſometimes gathered, that People before they *Marry*, ſhould know *Where* and *How*, they are like to Live; But in *Deuteronomy*, the *Wife* is put before the *Houſe*; doubtleſs for a *Cauſe* worth Conſidering. Now, if *both* be not *One* Commandment, Let 'em tell me, which is the *Ninth* Commandment, and which is the *Tenth*? No, I may ſay of this Law, as was of old ſaid in another matter; *Though it be doubled, yet the Thing is but One!* And ſo, 'tis *One ſin*, that is the Cheef Tranſgreſſion of it; which *One ſin*, is that of, DISCONTENT. *To Fight againſt neither ſmall nor great*, but againſt this *King* in the Army of Sins, I ſhall with Gods Help, at this Time, Endeavour; & there are Three Particular Heads of Diſcourſe, under which I may diſpatch the *Work of God* now before me. But, *O Lord God, I pray thee, Remember me, and Strengthen me this Once, I pray thee!*

Now for, *I.* The *Nature* of DISCONTENT.

To *Deſcribe* the Sin of *Diſcontent*, I need only ſay;

Firſt, In *Diſcontent*, there is, *A Diſlike of*

of that Condition which God would have us to be Well-pleaſed with. Every part of our Condition is Ordered by that God, who ha's *formed all things*, and whoſe *Kingdom Ruleth over all.* We are told, in Pſal. 75 6, 7. *Promotion comes neither from the Eaſt, nor from the Weſt, nor from the Deſart,* [which lay both *North* and *South* of *Canaan*] *But God is the Judge; He puts down one, and ſets up another.* Be our Condition High or Low, 'tis God that makes it ſo. And ſuch is the Bounty, ſuch the Mercy of our God unto us, that, He would have our minds *Approve* of that Condition which He ha's carved for us. A ſweet *Acquieſcence* of Soul, in the Divine Diſpenſations towards us, is as much our *Duty*, as it would be our *Comfort*; and it is as *Neceſſary*, as it would be *Profitable* for us. Breefly, When our Condition ha's been ſo Circumſtanced, that nothing but a LUST in the Heart, would wiſh it otherwiſe, and there is no *way of God* for the Mutation of it, we are then to be *Satisfy'd* in that Condition. So was that Excellent man, who could ſay in Phil. 4. 11. *I have Learned, in whatever ſtate I am, therewith to be con-*

tent. But now, *Discontent*, is a Vice which disturbs the Mind, at the View of something or other in our Condition, which God ha's not put us in a way for the Retrieving of. Would you see a Picture of *Discontent*? Let Angry *Jonas* give it you. In Discontent a man is *Angry*, that God ha's not furnish'd him with such or such a *Guord*, as he thinks would give a Comfortable Shadow to him. Something there is in the Circumstances of his *Place*, his *Life*, his *Bed*, his *Estate*, and his *Esteem*, which he do's not *Like*, and which yet he cannot, or may not *Help*. *Discontent* is a Dissatisfaction, at the want of such *Pleasures* and *Profits*, & *Honours*, as God ha's deny'd unto us; and He ha's *Deny'd* whatever we cannot Regularly seek to *Obtain*; Whatever will not advance His *Glories* and *Praises* in the World. Would you hear what is the *Discontent*, which the Tenth Commandment is the Disallowance of? We are told, in 1 Joh. 2. 16. *The Lust of the Flesh, the Lust of the Eye, and the Pride of Life.* When a mans *Carnal Appetites* unto the Delights and Grandeurs of the World, cast him into such a Disquietment of Soul,

as

as hinders his Walk with God; *There*, is a Discontented man. *Solomon* speaks about *Four* Things that never say, *It is Enough*! We may now add a *Fifth* without any Culpable Additions to the word of God; it is, *Discontent*. A Discontented man, says, *I have not Enough*; he has a *Wolf* in his Breast, that must alwayes be *fed*, but never will be *staid*; the Soul of him is a *Spunge*, ever sucking, but never filled, of what is in, the *Broken Cisterns* of this lower and evil World.

Secondly, That which Enflames the *Discontent* of men, is usually the *Condition* which they see their *Neighbours* in. Indeed ENVY most properly seems to fall under the Crimes that are Branded by the *Fifth* Commandment of our God; it is a Dispostion to Diminish the just *Greatness* of our Neighbours. But there is a Roving and a Ranging of the Soul, after what our Neighbour has, and a Grudging at his Prosperity, which the *Tenth* more peculiarly stigmatizes. Although we do not go so far, as to consent with our wills unto the doing of any unjust thing, for Dispossessing our Neighbour of what God has given him, yet if our Souls have any

ſtirrings, and bublings, and looſe *Hankerings* after it, here is that which brings us within the verges of *Diſcontent*. A *Diſcontented* man, may be willing that his Neighbour ſhould ſtill enjoy his *Place*, his *Life*, his *Bed*, his *Eſtate*, and his *Eſteem*; nevertheleſs the view of what his Neighbour has, cauſes him to *Grudge* that he han't the like. It was ſaid of the Diſcontented, in Deut. 28. 34. *Thou ſhalt be mad for the ſight of thine Eyes, which thou ſhalt ſee.* A Diſcontented Man *ſees* that which makes him ſtark *mad*; and what *ſight* is that? It is the *ſight* of what the merciful God has beſtow'd upon his Neighbour, and not upon himſelf. *That's* his *Eye-ſore*; the, *Light of God ſhining upon a Neighbours Tabernacle*, is what the *ſore Eyes* of him, are vexed at. When *Ahab* comes to ſee a Neighbours *Vineyard*, he is *heavy*, he is *diſpleas'd*, if he han't the *Like*. We read in Exod. 16. 2. *The whole Congregation murmured, and ſaid, In the Land of* Egypt, *we did ſit by the Fleſh Pots, and eat Bread unto the Full.* A Diſcontented man ſees, the full Table, the fine Living, the daily Pomp, that ſome Egyptian has; and he now makes a cruel grumbling,

ing, becauſe he han't the ſame. In *Diſcontent*, we make anothers condition, the meaſure for our own. Our *Brown Bread* has not ſuch a favourry Taſt in it, becauſe others have *White*. The *Camel* will cry for Horns, the *Ox* muſt wear a *Saddle*, & the *Horſe* draw a *Plough-ſhare*, whether it be ſuitable or no; meerly becauſe they ſee *ſome* in that Condition.

Thirdly, There are many, perverſe, froward, *Expreſſions*, wherein *Diſcontent* uſes to vent it ſelf. Indeed, it Leads to the Breach of all the Commandments; particularly, *The firſt Motions to all Second Table Sins*, are in this *Diſcontent*. But there are ſome other *Expreſſions* of Diſcontent, which the other Commandments do not ſo directly refer unto. It is ſaid, in Eccl. 6. 9. *The wandring of the Deſire*; - - *this alſo is vanity and vexation of Spirit.* Where *Diſcontent* comes, the *Deſire* falls to *wandring* after this and that *vanity*, and from thence comes a *vexation* in the Abſence of it. A *diſcontented* man does firſt *wiſh* that he had this and that, which God has placed out of his reach, and he does then *Vex*, and *fret*, and *fume*, that he cannot reach it. He is a man that *fancies* many

many *ſtraits* upon him, and they are but *Fancied ſtraits*; as it is ſaid in Job 20. 22. *In the Fulneſs of his Sufficiency, he ſhall be in ſtraits.* He has more *wants* than ever God Almighty permitted him to reckon ſo; and though he be never ſo much preferred, unleſs he may have the Knee of *Mordecai* too, he ſays, *All this availeth me nothing!* And ſo, a vaſt flux of *Cares* now runs and eats into the Soul of ſuch a man. We ſhould ordinarily treat our *Cares*, as a Perſon of Quality does his Inferiours, that ask to wait upon him; we ſhould ſay, *Let 'em ſtay, till I call for them in!* But by Diſcontent, the Doors of our Souls are ſet open ſo, that all kinds of *Cares* ruſh in upon us, with a moſt unruly violence; and O what a Clamour do they make upon us! Our *Affections* hereupon come to be all in a Tumult, like that Riotous Multitude at *Epheſus*; *One cries one thing, another cries another, and all is in Confuſion!* And our Soul-nouriſhing, our Soul-refreſhing Thoughts of God, are ſuperſeded by Troubleſome Thoughts, upon that point, *How ſhall I Compaſs my Deſires?* At laſt, it grows on to the Diſcouragement, and Melancholly, which

which is quite contrary to *Serving of God with Gladneſs of Heart.* The *Hornets* that ſtung the Hearts as well as the Skins of the Ancient *Canaanites*, are got into the Soul of a Diſcontented man; they diſorder the man, as the *Hornets* that got into the Trunks of the Elephants, did the Army of *Sapores*, when he Beſieged a City where many Chriſtians were Endangered. Yea, 'tis well if this Inward Fever do not cauſe a *Scab* upon the *Lip*: there are filthy *Mutterings*, Growlings, and Snarlings, which we fall into when *Diſcontent* has Bitten us, Even the meek *Moſes* himſelf, when *Diſcontent* had once Diſcompoſed him, *ſpoke unadviſedly with his Lips.*

Finally, Diſcontent, is a *Temper*, or more truly, a *Diſtemper*, oppoſite unto that *Calm* of the Soul, in which we ſhould ſtill be Sailing to our *Eternal Reſt*; for here, quite otherwiſe than in our other Navigation, the more *Calm* we have, the more *Way* we make. We ſhould ſtill Sail upon the *Pacifick Sea*, but by *Diſcontent* we are caſt into an *Horrible Tempeſt*. A Diſcontented man, is in a *Cage* which God Himſelf has framed for him; and

he,

he, inſtead of Cheerfully Singing & Feeding there, do's nothing but furiouſly, & fooliſhly, beat himſelf againſt the *Cage*.

But we now paſs on, to ſhow,

II. The *Evil* of DISCONTENT.

Now to *Blacken* the Sin of *Diſcontent*, Let it be Conſidered.

First, Our *Diſcontent* is a Monſtrous Piece of *Ungodlineſs*, Yea, of *Rebellion* againſt the Almighty Lord. There is a woful *Corruption* in the Soul, where DISCONTENT Predominates; it is like a *Fretting Humour* in an *Ulcer*, yea a *Canker* of the mind. It is *Ungodlineſs*: in Jude 15. 16. we find *Ungodlineſs*, no leſs than four times over, in one verſe charged upon ſome in the world; and who are they? It follows, *Theſe are Murmurers, Complaine rs.* Yea, 'tis *Rebellion*. In Numb. 16. 41. with 17. 10. It was ſaid, *All the Congregation Murmured*; and then it follows, *There was a Token againſt the Rebels.* Indeed, our Diſcontent, is but a *Quarrelling* with Almighty God; but, *Wo to him that ſtrives with his Maker*? A diſcontented man, either Quarrels the *Wiſdom* of God, as if God

God might have done things more conveniently; or, he Quarrels the *Goodneſs* of God, as if God pleas'd himſelf in our Sorrows; or he Quarrels the *Truth* of God, as if God would not fulfil his Merciful Engagements. However, be ſure, he Quarrels the *Juſtice* of God. *Qui de pœnis Murmurat, Feritentis Juſtitiam accuſat.* Among all his *Lamentations*, you ſhall not hear him uſing the words in our Inſpired *Lamentations*, *Why ſhould a Living Man complain! a man for the puniſhment of his Sin?* He does not own his *Sinfulneſs* to be ſuch, nor Gods *Righteouſneſs*, that he is dealt kindly withal, while any thing ſhort of *Death* and *Hell*, is inflicted on him. It is indeed a moſt Impious and Accurſed *Pride*, which is the Riſe of our Diſcontent. A Sinner counts himſelf to *Be better* than his Neighbours, and therefore if he don't *Fare better* than they, he will be Diſcontented at it. Yea, the Almighty *God* himſelf muſt gratify all of his *Capricio's*, or he'l be diſſatisfy'd. Altho' there is perhaps not one known *Papiſt* an Inhabitant of this Country; yet there is many an *Antichriſt* in the midſt of us; Every Diſcontented man has, *A Man of*

Sin, within him, or that which *Exalts it self above all that is called God*; he must have his own will to be the Director of what God shall do unto him. And is this fitting? *Judge I pray you.*

Secondly, Our *Discontent* is not onely Disagreeable to the Spirit of a *Christian*, but it is the very Spirit of the *Devil*. The Blessed Spirit of God, is like a *Dove*, whose meek, sweet, quiet Qualities, are inconsistent with Discontent; there is a *Vulture*, or an *Harpye*, that preys upon the Soul, where Discontent is Harboured. Now, the Spirit of God is in every *Christian*; and, if he be got but as far as A. B. C. in Christianity, that Spirit has made him Con a little of this Lesson, *To be Content.* The Christian has chosen *God*, both for his LORD, and for his GOOD; and hence, let things go never so Ill with him, there are two things that he attains unto. One is that in Psal. 39. 9. *I was Dumb, I opened not my mouth; because thou didst it.* He is willing that God should Rule, the whole World, and all his own little Affairs in the World. Another is that in 1 Sam. 30. 6. *He Encouraged himself in the Lord his God.* He reckons, that

that while he has the Enjoyment of God the Knowledge, the Image, the Favour of God left unto him, the loſs of all other things, is but like the ſpilling of a Cup of Water, unto him that has a perennous Fountain running at his Door. This is the Spirit of a *Chriſtian!* But what then is *Diſcontent*? It is truly, the Spirit of the *Devil*. *Satan* is the greateſt *Malecontent* in the World; and he is, *The Father of ſuch.* He (with all his *Legions*) is a *Roving*, as well as a *Roaring* ſort of a Creature; 'tis ſaid of him, *He ſeeks Reſt, and finds none.* We read concerning, the *Diſcontented* man, *He is like the Troubled Sea.* Now 'tis ſaid in Jam. 2. 19. *The Devils Tremble*; the Greek word is an Alluſion to the Noiſe made in the Rote of the *Sea*, or by the daſhing and breaking of the Waves againſt the Rocks. The Devils, and the Diſcontented, are like one another; both of them, as the *Troubled Sea.* Diſcontent is of all things, moſt properly, *Vitium Diabolicum*; there is a ſort of *Diaboliſm* in *Diſcontent*; our *Murmur* is therefore the Devils *Muſick*, And hence, *Diſcontent* is the Stock upon which the Devil uſes to Graff the moſt

violent and outrageous, of his Temptations. How many doleful Wretches, have been decoy'd into *Witchcraft* it self, by the opportunities which their *Discontent* has given the *Devil*, to visit 'em and seduce 'em? We have seen tremendous Instances of those Hellish *Witchcrafts* and *Compacts* unto which the *discontent* of some have driven them. I once knew a Minister whom God made an Instrument of saving a *discontented* young man, from *signing* a Covenant with the Wicked One, which he by strange Accident found out, that the youngman had already *Written* with his Blood. Yea, *Murder*, and the worst *Murder* too; even *Self-Murder*, is that which the *Devil*, does by *discontent* often precipitate many wretched madmen into. *Achitophel* falling into a pang of *Discontent*, goes and *hangs himself*. O tis a most hideous and hazardous *Possession* which the Devil takes of a *discontented* man. When *Saul* was in a *discontent*, it is noted, *An Evil Spirit came upon him.* Why, Discontent invites all the *Devils* within Call, to make a Rendezvouze in the Heart of the disturbed man. Yea, if I were as much a *Sadducee*, as I am

am, even by matter of Fact, able to confute a *Sadducee*, I would ſay, *Diſcontent* is it ſelf a *Devil*, and the very *Prince of Devils*. But it is enough to ſay, The Devil has not a greater Engine to work withal.

Thirdly. Our *Diſcontent*, layes us open to the Terrible *Wrath* of the Eternal God. Indeed a Diſcontented man rarely feels the *Love* of God, witneſſed unto his own Soul. Thoſe Joyful and Gladſome *Seals*, wherein a Saint has powerful Aſſurances, *That God has Loved him with an Everlaſting Love*, are uſually *withdrawn*, yea, they are *Baniſht*, from a Diſcontented Heart. But inſtead thereof, the *Wrath* of God lyes hard upon the Soul, whom Diſcontent hath overwhelmed. It is reported in Numb. 16. 41. *The Congregation Murmured*; and the next News was, *There is Wrath gone out from the Lord*. It is a Token of a Direful & Ireful *Wrath* from God upon the Soul, when the *Evil Diſeaſe* of Diſcontent, ſhall take away the Reliſh, which otherwiſe a man might have in his Enjoyments. And it further Provokes the God of Heaven, to inflict His *Wrath* upon all the Intereſts of ſuch

an *Unthankful*, and *Unholy* man. We read in Pſal. 105. 25, 26. *They Murmured in their Tents, therefore He Lifted up His Hand againſt them.* In Diſcontent, we *Lift up* our *Heart* againſt God, and then He will ſoon *Lift up* His *Hand* againſt us, that we ſhall continue in a deſolate Wilderneſs all our Dayes. If our Children are Stomachful when the *Rod* ha's been upon them, they are Laſh'd and Scourg'd with it again; and *Impatiens Egrotus, Crudelem facit Medicum.* God will not *bear long* with Diſcontented Ones. He ſaid in Numb. 14. 27. *How long ſhall I bear with this Evil Generation, which Murmure againſt me?* It is nothing but the *Infinite Forbearance* of God, that keeps off the hittereſt and the dreadfu leſt miſeries, from a *Murmuring Generation.* But we may be ſure, that the Juſt God, will multiply the Marks of His Vengeance upon Diſcontented Ones, until either they come to *Abhor themſelves*, and ſay, *I am vile, I have ſpoken, but I will Proceed no further*; Or, until, they come to feel, *Wrath unto the Uttermoſt.*

There were Eſpecially Two Puniſhments, which the Wrath of God inflicted upon

upon His *Diſcontented* People in the Wilderneſs of Old; and I wiſh my own *Diſcontented* Country would *Think* upon it. The Diſcontented People, were Puniſhed with, A DELAY of mercy; they hoped that within One half year, they ſhould have had a *Comfortable Settlement* of their Affayrs; and that they ſhould quickly have had a *Feſt* in their own *Land* under an holy and an happy Magiſtracy; but for their Diſcontent they were kept for many years together under very great *Unſettlements*. The Diſcontented People, were alſo Puniſhed, with, FIERY SERPENTS, Let looſe upon them; there were horrid *Scorpions* that were ſent among them; thoſe Malignant *Preſſers* whoſe *Tayls* had a moſt Incureable but a moſt cruciating Poiſon in them, very cruelly Stung them for their Diſcontent. I pray, *Let him that ha's Ears to hear, Hear!*

Fourthly. *Diſcontent* is the moſt Unreaſonable piece of *Madneſs*, the maddeſt piece of *Unreaſonableneſs* in the World. It is ſaid of Diſcontented perſons, in Pſal. 39. 6. *Surely, they are Diſquieted in Vain.* Truly, t'were eaſy to give a thouſand E-

videnceſ, that People are uſually *Diſcontented in Vain*, when they are ſo at all.

Diſcontent, it will procure none of thoſe *Good* Things we are concerned for: They will not come a bit the ſooner for all our Intemperate *Snatches* after them. Indeed, a *Likely*, yea, a *Certain* way for us, to have more Good, is to be ſo *Content* with what we have already, as to be *Thankful* for it. I have heard, that Old Mr. *Dod*, having a Kinſwoman, among the firſt Planters of *New-England*, who Underwent more than Ordinary Inconveniencies, in the Beginning of the Plantation, he ſent the Gentlewoman for a preſent, at the ſame time, firſt, a Braſs *Counter*, then a Silver *Crown*, and then a Gold *Jacobus*, all of them ſeverally wrapped up; with this Inſtruction to the Gentleman who carried it; That he ſhould firſt preſent her only the *Counter*; and if ſhe received it with any ſhow of *Diſcontent*, he ſhould then take no further Notice of her; but if ſhe Gratefully Reſented that *ſmall Thing*, for the ſake of the hand it came from, he ſhould then go on to preſent the *Silver*, & ſo the *Gold*; and withal aſſure her, *That ſuch would*

be

be the Diſpenſations of God unto her, and the other good People of New-England ; *if they would be* content with *ſuch little things as God at firſt beſtow'd upon them, they ſhould in Time have* Silver *and* Gold *enough.* The Gentlewoman gave the man occaſion to go thro' with all his Preſents; and many more beſides her have alſo found the Reality of the Obſervation. But now, *Diſcontent* puts men out of the way and reach of Gods Bleſſing upon them. If a man do happen to *Get* any thing with diſcontent, it is a thouſand to one, he'l *keep* it ſo, if he *keep* it at all. What comes with a *Fret*, has a *Fret* in it when it comes. If a *Rachel* be diſcontented for her Barrenneſs, and cries, *Give me Children!* what ſort of *Children* do they prove unto her? Truly, very *deadly* ones. No,

Diſcontent will heap all ſorts of *Bad* Things upon us. For, it utterly *deprives* us, of our Comfort in thoſe things which we are already the Subjects of. 'Tis *Content* alone, that will make a man really *Rich* and *Great.* A man truly is the *Poſſeſſor* of nothing, which he is not *Contented* with. It is ſaid, *A little that a Righteous man, has, is better than the Rickes of many*

many Wicked. Why ſo? becauſe a *Righteous* man is a *Contented man.* Moſt of our Indigencies and Neceſſities, are but in our *Conceit*; Now *Content* gives a man, a *conceit* of *Enough*, in his *Little.* Whereas, if a man has never ſo much about him, he will be a *poor* man, as long as *Diſcontent* ſhall worry him. Our Naked Eye, will ſhow us five or ſix *Hundred Stars* at once in our Hemiſphere, glittering over us; but if we hold no bigger a thing than a *Groat* cloſe to our Eye, it will hinder us from ſeeing thoſe Lamps of Heaven at all; *all is dark.* Why, we have glorious *Conſtellations* of Comforts on every ſide of us; but our *Diſcontent* layes one petite Inconvenience or other cloſe to our Eye, that all is *darkneſs* about us, & we are e'en ready to ſay, *We can ſee nothing that God has done for us!* What ſignify'd all the Widow of *Sarepta's* Preſervations, Proviſions, and Protections, in a very Calamitous Time, unto her, while *Diſcontent* was Complaining; *My Son is dead!* What ſignify'd all the Miraculous things done for *Jonas*, (whom the Jews count the Son of that Widow,) while *Diſcontent* was complaining, *My*

Guard

Guard is gone? O 'tis a moſt ungrateful thing, this *Diſcontent*!

Indeed, it alſo *Forfeits* all thoſe things, wherein we have been ready to take our Comfort. As the Lord ſaid, *Becauſe yee did not ſerve the Lord with gladneſs of Heart, yee ſhall ſerve your Enemies with wearineſs*: This is the Common Fate of Diſcontented Perſons; Becauſe they are not *Content* with what they have, God ſays, *I'l take it all away*! And when thoſe Comforts are gone, our *Diſcontent* makes us, yet more unable to bear the going of them. As a man in a *Fever*, or a Bird in a *Lime-twig*, the more he Tumbles and Flutters, the worſe his matters are; ſo is it in *Diſcontent*. None of the *Fetters* which God layes upon us, would be half ſo Galling, ſo heavy, ſo irkſome, if *Diſcontent* were not a *ſore* firſt made upon us; 'tis by this that, *The Iron Eats into our Soul*. But now, being brought into our ſorrowful Hours, our *Diſcontent* ſerves us, as the Jewes did our Lord upon the Croſs; *Gall and Vinegar*, is all the Cordial that it brings for the ſupporting of us; 'tis, *As Vinegar to Nitre*, one Sharp thing upon another unto us, when we are of an *Heavy Heart*.

In

In fine, Our Diſcontent, is upon all Accounts as much without *Reaſon*, as the moſt *Bruitiſh* thing in the World: For, Either we *can* Remedy our Affliction, or we *can't*. If we can't, *Levius fit Patientia* ; a contented *Patience* muſt be the Remedy. If we can, Go do it then, and be *Content*.

Allow me to touch a Little upon one frequent and fretting ſtring of *Diſcontent*; it is that of Murmuring at the *Government*. The World, and this part of it more particularly, is much diſquieted with a ſort of People, known by the Name of, *Murmurers* ; and what is it *breeds* 'em? Tis commonly the *Taxes* which are demanded of them. And yet if they would hearken to *Reaſon*, many times all this foaming *Diſcontent* would be taken away. Perhaps the *Taxes* were granted by the *Conſent* of the People in an Aſſembly, and cannot ſuch *Taxes* be Paid with the *Content* of the people that have given them? Perhaps all the *Taxes* are neceſſarily employed for their Defence againſt ſuch Calamities as would coſt them far more than all their *Taxes* ten times over. Perhaps they needleſly throw away the value of more than thrice their *Taxes* at the *Taverns*,

terms, or at least, on *Superfluities* in a year. Are there *Inequalities*? These are unavoidable. And perhaps the *Taxes* in other Countryes are as hard again, as what are in ours. Ten thousand such Things, might be spoken, to show how *Irrational* the *Discontent* of men, often is in that ONE particular; and the like might be said upon Ten thousand more. But I shall Irritate the *Discontent* of my Hearers, if my Discourse grow too long upon them; I'l therefore only say this one word for all; Almighty God once pressed that upon His People, *Show your selves men*; and I affirm, that this one Direction well attended, would Clap a *Golden Bridle* upon most of the Headstrong *Discontent*, which we are carried away withal.

But I hope, You are prepared now to hear,

III An ANTIDOTE against the Sin of *Discontent*.

Contentment! How shall we be masters of so rare a *Jewel*! Were this *Jewel* ours, we should be as the Apostle speaks, though, *Having Nothing*, yet, *Possessing all things*; it would produce a conti-

nual *Heaven*, in our Souls, and it would place us in those Regions, Whither *Storms* do not reach, and where *God* and *Rest* is Enjoy'd for ever. There ha's been much *Talking* about, and some *Hunting* after, a sort of a Powder, which they call, *The Philosophers Stone*; I will not Expose my self so far as to give my Opinion about the Attaineableness of such a thing: But this I'le say, Tis *Morally Attaineable*. If a man will drop a few Grains of CONTENT upon his *Pewter*, his *Iron*, Yea, or the *Woodden* Vessels in his House, he'l turn them into *Gold* immediately; & on the other side, if a man have never so much *Gold* without *Content*, he would be but horribly famished in a Room full of *Gold*, as your Little Sons at School will tell you, *who* was of old. Or, to speak more Scripturally; Though the waters whereof you drink, be the waters of *Marah*, a little Sprig of *Content*, thrown into them, would presently take away all their *Bitterness*. What shall I say *more*?.....But I will Preface *nothing more*, in the Commendation of *Contentment*; although you see, tis a Subject so Charming, that one shall rather be a little

Incoherent,

Incoherent, than leave it, without any thing said upon it. I'l address my self to offer you an *Antidote*, against all your *Discontent*; and the *Antidote* shall be made up of Three Ingredients.

1. Let Serious THOUGHTS be the first part of our *Antidote*.

Contentment is like *Charity*; it, *Thinks no Evil*. And if we were full of, *Good Thoughts*, it would cure our *Discontent*. We should indeed keep a Guard upon all our *Thoughts*; and not permitt 'em to run wild into the Woods, by giving 'em up, to Think, *We know not what*? Those Rambling Figments, which risse within us, when the Cogitative Power is not Governed by, *The Law of Christ*, are the *Chaos* out of which we create all our *Discontent*. We must use to, *Think by Rule*; and when the special Exercises of either our General or Particular *Calling*, do not call for our fixed *Thoughts*, we must not let all the *Interval space* between our more stated Businesses be over grown with the *Weeds* of none but *Vain Thoughts*; We must fetch back our Desultory & Impertinent *Imaginations*, from their Vagaries, and we must fetch in some use-

ful *Meditations* into our Souls, which a Divine and a Devout *Chymistry*, would make even the meanest Occurrences to afford unto us.

But there are some *Thoughts* more peculiarly adapted unto the Mortifying of all *Discontent* in our Souls. *e. g.*

Let us Think, *It is the Blessed God, who appoints my Condition for me.* Although never such Afflictive Things do *Happen* unto us, it is not by meer *Hap* that they come to pass. It is said in Job 5. 6. *Affliction cometh not forth of the Dust, neither doth Trouble Spring out of the Ground.* Possibly, we have parted with a Desireable piece of *Dust*; or, it may be our Delights have been laid into the *Ground*; yet it is not from the *Dust* or from the *Ground*, that all these Afflictions come. No, 'tis [to use the Name which the Book of *Esther* hath, for, GOD] from, *Another PLACE*, even from *God* Himself. There is no *Affliction* that so much gives *Discontent* unto us, as what hath the *Hand*, and perhaps the *Spite*, of MAN, among the causes of it; when we can say, *Such a man hath cheated me*, or, *such a man hath wronged me*; But let us make

make the Conclusion which *David* made in such a case, *'Tis God has bidden him!* The worst Oppressor, is but an *Ax*, or a *Staff*, in the Hand of that God, whose *Throne is in the Heavens.* The sense of this, will make us apprehend, That nothing but what is *Wise* and *Just* has come upon us; and then, *What Room for Discontent!* It was a Blasphemy uttered by that Arrogant Prince of *Arragon*, *That he could have mended the Creation of God.* A BLASPHEMY as little Differing from *That*, as *Providence* is from *Creation*, would it be to say, *That we can mend the Providence of God.* If we see GOD, in all that Happens, it will terrify us from the Least Lisp of such a *Blasphemy.* They said concerning our Lord, in Mark. 7. 37. *He has done all things well.* Who dare say any other about the Works of that GOD, who is, *Wise in Counsel, and Wonderful in Working!* Truly, A Regenerate Soul has used often to say, *I can take any thing well at the Hands of my God.* The most Common, and believe me, not the least Sinful, *Discontents* of men, are spent upon the *Little Accidents* of Humane Life;

Croſs Accidents of the *Weather*, or in a *Journey*, and the like, do every Day raiſe a *Pet*, in the Minds of Men. But what? Can't you take ſuch a Thing well, *at the Hands of your God?* I tell you, There is the *Hand of God* in every one of thoſe little Accidents, and you know not but the *End of God* may be greater in them, than you are well aware. I have been well informed, That very lately, a very poor Woman Riding from this Town to her own, had her *Horſe* taken with ſuch an *Obſtinacy* in the Street, that he would not Stir, upon any of the Provocations that could be given him. While many Violences were ineffectually uſed upon the Refractory Beaſt, a *Gentlewoman*, before whoſe Door the woman was thus Incommoded, Courteouſly invited her to come in, though ſhe were wholly a Stranger to her. Several Diſcourſes paſt, in which, the Poverty of this Woman at length came to be diſcovered; and the Charitable *Gentlewoman* immediately gave her a Liberal ſupply for her Diſtreſſed and Indigent Family, in the Enſuing Winter; after which the *Horſe* would go without a *Spur*. Behold, the Hand of God in

in an Accident of the *Journey*! I can also inform you, That a Minister on Foot walking Two or Three Miles out of Town, a very violent *Shower* of Rain compelled him to go in unto an House upon the Road: *There*, because he would lose no Time, he treated the people of the Family with Occasional Discourses upon the *Things of their Eternal Peace*. And God thereby shot those *Arrows* into the hearts of some who were present, that they could not pluck 'em out, without their going Home unto the Lord. Behold, the Hand of God in an Accident of the *Weather too*! I say then, Let Gods *Concourse* with all Second Causes, be the first cause of our *Content*, in all they do or bring unto us.

Again, Let us think, *The worst Condition that befals me, may be better for me, than I am aware.* To silence our Discontent, our Lord says unto us in the midst of all our Affliction, as in Joh. 13. 7. *What I do, thou knowest not Now, but thou shalt know Hereafter.* Do but look upon the divers Interpretation, made by *Jacob* and *Joseph*, of the very same Affliction. While it was [*Now*] I says *Jacob*, *All these things are a-*

gainſt me; but when [*Hereafter*] came then ſays *Joſeph*, *God meant it unto Good*. The Affliction which cauſes your *Diſcontent*, may be your *Phyſick*; and it may come to that upſhot, *Hereby Iniquity is purged*. Or, it may be your *Ballaſt*; you might ſoon *Overſet* into ſome lamentable miſcarriages of Soul; and therefore, *if need be, you are in Heavineſs*. Your *Spiritual* and *Everlaſting* Welfare may be more than a little promoted, by thoſe things which you are now diſcontented at. Your *Sickneſs* and *Weakneſs*, may be to ſave you from, *Leanneſs in your Soul*. Your Diſaſters in your *Trades* or your *Fields*, may be to make you, *Rich in Faith*. The *Reproaches* caſt upon you, may be to procure your Teſtimony from the Lord, *Well done, Good and Faithful Servant*. In a word, Your Afflictions, in themſelves, they are but, *Light and for a Moment*; and beſides, they work *for* you, that is, they work *you for*, *A far more Exceeding and Eternal Weight of Glory*. Moreover, they may promote your *Temporal* Welfare too. How ordinary is it, for mens *diſappointments* to be their *deliverances*! that they may ſay, *periſſem niſi periiſſem*, Or, *I had been undone, if God had*

had not kept me from a thing which my mind was extreamly ſet upon! We cannot ſay, when we Run too *Faſt*, or Creep too *Slow*; pray then, let us not be diſcontent, when *our Goings are Ordered of the Lord.* Said the Pſalmiſt, in Pſal. 119 75. *Thou in Faithfulneſs has Afflicted me.* You may think that you are going to be *Stab'd* at Heart; but ſuch may be the *Faithfulneſs* of God, that the Sword may only open an *Ulcer*, which would otherwiſe have been a *Mortal* one. Have you never heard of ſuch a thing? Think thus, and be *Content!*

Furthermore, let us think, *Tho' my condition be never ſo hard, it won't be Long.* Our *Mortality* may give a Deaths wound unto our *Diſcontent.* So thought the Apoſtle in 1 Tim. 6, 7, 8. *We brought nothing into the World, and it is certain we can carry nothing out; Now having Food and Rayment, let us be therewith Content.* Are we Diſcontent, becauſe we have not ſo full a *Cheſt* as another man? Remember, *Within a little while, I am to be my ſelf Lock'd up in a Black Cheſt, among the Dead!* Are we Diſcontent, becauſe we have not ſo fair an *Houſe*, as another man? Remember,

ber, *A cold, small, dark House, of about six foot long, will ere long serve my Turn!* Are we Discontent, because our *Tables* are not so well spread, as we would have them? Remember, *I shall my self shortly Feed the Worms!* But when are we like to see this *Time?* Truly, 'tis upon the *Wing* towards us; it flies, as we read in Job 9. 25, 26. *Swifter than a Post, passing as the swift Ships, as the Eagle that hastens to the Prey.* With so quick a *Dispatch*, will the Time come upon us, when that which now causes our Discontent, will all be over! *Parum viæ, quid multum viatici?* We have not so much of our *Way* yet before us, that we should be *Discontent* about what occurrs in the *way*. A Great Saint among us, having a Bone broken, and not well set again, with a pleasant gravity said unto some of his Friends that were Discontented at it; *it's no matter, it will serve as long as I have occasion for it.* Why, are we Discontent, because our Affairs are any of them *out of Joynt*. It may be things will do as they are, while we have any *occasion* for them. O keep the Guise of *Travellers* in the world; and say with the Psalmist, *Lord, I am a Sojourner!* The

we

we Fare hard, and Lodge hard, and are molested with filthy *Bugs*, that will fetch Blood of us too, yet Remember, *All these are but the Inconveniencies of our Inn, from whence I shall be gone immediately*! What *Esau* said *profanely* about his Birth right, we may piously say for our own Content, *Behold, I am at the point to Dy, and what signifies it, whether the World go one way or t'other with me*? And as our *Dying*, so do's our Lords *Coming* loudly bespeak our Contentment, with what our Station is. It was said, in Phil. 4. 5. *Let your Moderation be known unto all men; The Lord is at Hand.* So I say, *Let your Contentment be seen in all things, for the Lord is at Hand.* If you were sure, that the Appearance of our Lord Jesus Christ in Flaming Fire, to Consume, *The Antichrist*, and set up that *Kingdom* of His, which, *The Day of Judgment*, in the several Stages of it, is intended for the various Representations of, would come to pass, within a few *Months* or *Years*, would it not make all the Confusions of the world, more easy with you? I may tell you, that there are lately Raised up some Godly and Learned Men, that have made a *Midnight Cry*,

Cry, to advise a secure World, that such an Event is, one of, *The Things to be Look'd for*; and it seems that, *Our being well aware of such a thing*, is the *watchfulness* to be most in these Days Endeavoured, where unto the *Virgins* will nevertheless be most generally Indisposed. For my own part, I shall only set before you the words of a Worthy Person, (and one that is no *Fanatick*) in an Epistle before a Sarmon lately Published, about the *Probable Approaches of our Lords Appearance*; He says, *Take the Doctrine as refined from the Dross* [mentioned] *and it will appear pure Gold*. 'I desire (says he) to be asham'd of my 'own Darkness and Vileness; that I have 'not attained unto the Evidence and 'Persuasion of our being NOW come to 'THE TIME OF THE END, that I 'know some of the Dear People of God 'have arriv'd unto. But I bless God for 'what I have *seen*; and I could wish I 'had words to declare it unto the world, 'that they who Live in the *Daily Expectation of the Coming of Christ*, are the 'most Lively Zealous Christians, that e-'ver I have known or heard of in these 'Latter Days; the wonderful Impressi-'ons,

ons, which they have upon their Souls about it, are *Soul-raviſhing*, Enflaming their Hearts with Love to him; they are *Soul-repleniſhing*, that they even overflow in all their Diſcourſe, with the moſt affectionate ſpeaking of CHRIST, and for him: whereby they are rendred ſome of the moſt *uſeful Saints upon* Earth. And whereas all Enthuſiaſtical Opinions are wont to puff up, theſe Impreſſions have tended to make them the moſt Humble and Lowly Chriſtians, that ever I came near. As the generality of Chriſtians are without *theſe Expreſſions*, ſo by woful Experience we know how *cold* we are in our Hearts and Lives, in our Converſes and Families. *Thus he.* And methinks any thing ſhould content us, while our Lord ſays, *Behold, I come quickly.*

Fourthly and Laſtly, Let us think, *The Comparing of my Condition, is enough to make me contented in it.*

Let us compare our *Condition* with our *Demerit*. As for our *Bleſſings*, They are

far *more* than we have Deserved. We may say, as in Gen. 32. 10. *I am not worthy of the least of all the Mercies.* Upon every Morsel of Bread, or Drop of Water, or wink of Sleep we take, we may own, *This is too Good for such a Sinner as I!* As for our *Troubles*, they are far *less* than we have Deserved. We may say as Ezr. 9. 13. *Thou our God hast punished us, less than our Iniquities deserve.* In our worst Hours we may cry out, as a good man once under grinding pains of the Stone, *Blessed be God, this is not Hell! 'Tis Hell that is my Due!*

Moreover, Let us compare our *Condition*, with *other* and *better* mens. I am sure, we would be loth to undergo, what is undergone, by thousands in the world, concerning whom we must nevertheless confess, *That they never sinned against God, so much as we have done our selves.* Yea, I'le offer you a proposal, which even the most Afflicted Person among you all, dares not, comply withal; 'Tis, *That all the Sufferings of Mankind should be laid in one Heap, and you, each of you, take your equal share*

out of the common Heap. Would you like your *Dividend* in that proportion? I doubt *not*. Then *like* what you have. Or, see whether your Hardships are like those in Heb 11. 37 38. *They wandred about in Sheep-skins, and Goat-skins, being destitute, afflicted, tormented, and yet the world not worthy of them.* Yea, when our Lord Jesus Christ himself came among us; how was it? It was truly, *In forma pauperis.* 'Tis said, in 2 Cor. 8 9. *He became poor.* He once brought in an *Inventory* of his visible *Estate*; and how much, do you think it was? The Summ Total was, *The Son of Man has not where to lay his Head.* And because he would not refuse to pay his *Rate*, he works a Miracle to get *Fifteen-pence*, for his doing of it. Nay, there was no sort of Misery which did not befal our Lord; Tho' he were, *Gods Beloved Son*, yet he was also, *A man of Sorrows.* The worst that *we* meet withal, is but a little splinter of that Cross on which our Lord was Crucify'd.

Finally, Let us compare our *Condition* with what it *has been*, as well as with what

it will be. As for what you *will be*, 'tis said of the most opulent man alive, in Psal. 49. 17. *When he Dyeth, he shall carry nothing away.* The Great *Saladine*, the Commander of the World, ordered his Grave Cloaths to be shew'd at his Funeral, and this Proclamation to be made, *Here is all that a mighty Emperour now lays claim unto.* The Day is at hand, when all your *Cloaths* will be but a *Winding-sheet*, and all your *Lands* a *Sepulchre.* But, perhaps, what you *have been* heretofore, should not be forgotten with you. Altho' you have lost never so much, can't you call to mind the Time, when you had *Less* than God has yet left you the Owners of? I have sometimes noted it, That such as have Risen from *Nothing*, to some Figure and Splendor, are of all persons the least able to brook any Frowns of God upon what they have. If such as *These* do meet with any Shipwracks, or Burnings, or disadvantageous Bargains, or with any thing that abates their *Upstart*, Splendor and Figure, what a wretched whimpring and whining is made by these *little Souls?* Now this argues a very marvellous wickedness

edneſs in the Hearts of men! I pray, Reflect! As *Jacob* could ſay, *Once I had nothing but my Staff; whereas I am now become two Bands*; Thus is it not within the Memory of Man, That you were hardly worth ſo much as the *Head* of the *Cane*, which you now carry in your Hands! And what if God ſhould Reduce you to *That* again? Will you be ſo Ingrate, and wicked as to ſay, *I cannot bear it?* However, you may ſay with *Job*, in Job. 1. 21. *Naked came I out of my Mothers Womb*; and therefore tho' you ſhould now become, *As poor as Job*; yet you ſhould again ſay with *Job*, *The Lord gave, and the Lord has Taken away; Bleſſed be the Name of the Lord!*

Surely, here are *Thoughts* enough, to lay our *Diſcontents* under ſuch *Reprimands*, that they muſt for ſhame now be Huſht for ever.

2. But now, there are Needful GRACES, to be the further Ingredients of that *Antidote* which is to be uſed with us. If we had much of *Heaven* in our

Hearts, we ſhould be contented, although we have Little of *Earth* in our Hands. *Diſcontent* is a Kind of a Snake; let us take High Flights of *Grace*, and that Snake will not be able to faſten upon us. One of the Ancients, has well ſaid, *Nil ſentit Crus in Nervo, cum Animus eſt in Cælo.* Were we very *Spiritually Minded*, and were we continually acting of *Grace* upon God, in a life of moſt Intimate Fellowſhip with Him; We ſhould be after a ſort *Inſenſible*, of the Things which do now ſo Exceedingly *Diſcontent* us. Particularly; There are eſpecially Three *Graces* to be now Recommended unto us all.

Firſt, Let me Recommend *Faith*, as that *Grace*, which brings, *Perfect Peace*, unto him that ha's it. *Faith* will keep us, as from *Fainting*, ſo from *Fretting*, under our Afflictions. By *Faith*, let us Live upon *Gods Promiſe* in the New Covenant. There are *Great and Precious Promiſes*, which God ha's given us, for the *Contenting* of our Souls; and now, although we have nothing elſe, yet let theſe

these be, *Our Heritage, and the Rejoycing of our Heart.* What a *Promise* is that in Heb. 13. 5. *Be Content with such Things as yee have; for He hath said, I will never leave thee, nor forsake thee.* Mark the Preceding Verse, and you may see, That *Married People* are Eminently concerned in this *Promise* of God. *Marriage is Honourable*, says the Apostle; Yea, but say many, *'Tis Chargeable too*; & as the *Family* Growes, *Discontent* will do so too. Well, says the Lord, *But I will never leave thee nor forsake thee*; Be but Content, and I'l provide for all the *Family*! See also, Psal. 84. 11. and Psal. 34. 10. with many more such, *Faithful sayings.* By *Faith* likewise, let us Realize *Our Portion* in a more Glorious World. Perswade your selves, of the *Portion* which you have in those Things that, *Eye hath not seen, Ear hath not heard, and Heart hath not Conceived.* It was said, in Heb. 10. 34. *Yee took Joyfully, the Spoiling of your Goods, knowing in your selves, that yee have in Heaven, a better and an Enduring Substance.* Albeit, we should be deserted by all the Friends we had in the

World, yet let us *Know*, That we have *Him* for our Friend, who says, *Am not I better unto thee, than Ten Sons? or than Ten Worlds?* Let us *Know* that though we have little Money, yet we have, *The Pearl of Great Price.* Let us *Know*, that though we have hardly Rags to Cover us, yet we have, *The White and clean Linnen which is the Righteousnefs of the Saints.* Though our Names here are Spit upon, yet let us *Know*, we have, *Names Written in Heaven.* And though our Houfe be a *Cottage*, and perhaps an *Hired* one, yet let us *Know*, *In our Fathers Houfe, there are many Manfions.* O be Content with fuch a *Portion!* You'l fay, *How fhall I know this?* I Reply, *Thus*; Try whether thefe Confiderations will Kill your *Difcontent*, and Extirpate that *Root of Bitternefs* out of your Souls. If you find, They'l *Do*; That is a Sign that fuch Confiderations do belong unto you; you are the *Heirs of Such Confolations.*

But let me, Secondly, Recommend *Repentance*, as a *Grace* which will give a *Diverfion* to all our *Difcontent:* This will make

make us uſe all our *Diſcontent* upon our *Sins*; and this is, *A Diſcontent not to be Diſcontented at*! While we *Mourn* for our Dealings towards God, we ſhall not *Murmur*, at any of His Dealings with us. Did Sin ſet *Heavy* upon us, every thing elſe would be *Light*. *Repenting* would give a Check unto *Repining*. The Voice of the Penitent is, *If God ſay, I have no Delight in thee, Behold, Here I am; Let Him Do unto me, as may ſeem Good unto Him*!

And, Laſtly, Let me Recommend *Humility*, as a *Grace* which Cuts off the very *Spring* of all our *Diſcontent*. All things do alwayes go well with an *Humble* man. He is, *As a Weaned Child*, and ſo not a *Froward* one. Let the worſt come that can come, he'l ſay as One once did, in terrible pain, *I Groan, but I do not Grumble*. O could we ſay with *Paul*! And if *Paul* could ſay ſo, ſure you and I may ſay it. One thing ſaid by *Paul* was, *I am nothing*. Say after him; and then, though we *Have nothing*, we ſhall not be *Diſcontent*. Another

ther thing said by *Paul* was, *I am the Chief of Sinners.* Say after him; and then we shall not be *Discontent*, though we are *the Chief of Sufferers.*

But,

3. Fervent PRAYERS may be propounded as the Last Ingredients of that *Antidote*, which we are to be advis'd unto. *Prayer*, Tis the *Heart-ease* of Discontented ones *Hannah* found it so; when a Fit of Discontent was upon her; we are told, *She poured out her Soul to the Lord, and so was no more sad.* I now say, *Go and do likewise.* Is there any Grievance which you are *Discontented* at? Then, *Go tell the Lord*; This will wonderfully *Unload* your Souls. As *Luther* call'd *Prayer The Leeche of his Care*; thus you may find it will *suck* all your *Discontents* away.

Be much in *Prayer.* The Hurricanes of Discontents are not in that *Mount*, whither *Prayer* will carry you: But pray particularly for, *A contented mind.* It is a piece of matchless *Wisdom*; now, *If any*

man

man lack this Wisdom, let him ask it of God. When *Paul* had said, *I have Learned the Mystery of Contentment*; lest any should mistake him, as if he had spoken like a *Self taught* man, he subjoyns, in Phil. 4. 13. *I can do all things through Christ, who strengthens me.* O then, ask the *strength* of *Christ*; and as of old, *When he Rebuked the Winds, there was a great Calm*; Let us beg of him that he would mercifully *Rebuke* all the *Discontents* in our Souls. That one word of his *Peace! Be still!* will set all to Rights within us.

THUS, have we been Testifying against the Sin of DISCONTENT.

But after all, it is Time for *me* now to say, there is One sort of *Contentment*, against which I am to warn you all; That is, a *Contentment* in *Sin*; a *Contentment* with a *State* and a *Way* of Sin, before the Lord. You have been Solemnly Warned in this place, to Look upon every Sin, *As the Abominable thing which is Hated by the Soul of God*; O be not *Contented* that the *Guilt* and the

Love

Love, of this Vile Thing ſhould cleave unto your Souls: any more than *Lot* was to be in *Sodom*, when hot Thunder-bolts were going to be diſcharg'd upon it. If you *be*, I have only this to ſay Now Concerning it; We have Sounded the Trumpets of God among you; and We have told you, That an *Horrible Tempeſt* is yet impending over the Heads of the Impenitent. As *Joſhua* ſaid, *Behold, This Stone ſhall be a Witneſs, for it hath heard the Words of the Lord.* So I ſay, this Pulpit, theſe Pillars, theſe Galleries may be *Witneſſes*, and thouſands of *Angels* will bring in their *Witneſs*, that you have had the Dangers of your Sins faithfully ſet before you. O take the Warnings, that ſo both you and we may Rejoyce together in the Day of the Lord Jeſus.

A

NARRATIVE

of a

Very Tragical Accident, which happenned while the foregoing Treatise was in the Press; not impertinently Introduced here, to give a further Edge and Force unto the *Designs* of the Treatise.

THere are two things which the Reader has with many Pressing Terms been thus Discoursed upon; the One is more General; namely, A REFORMATION to be pursued in all our Churches; the Other is more Special; namely, A CONTENTATION to be mentained in all our Spirits; And behold, what an *Accent* I now have to put upon these WORDS of God, from those WORKS of His, which have happened in our Neighbourhood, since the Writing

of these Meditations! I may now give you that Invitation of the Psalmist, *Come, Behold the Works of the Lord, what Desolations He hath made in the Earth!* Alas, When shall the next Sentence come to be fulfilled? Good God! When shall we see, *He maketh Wars to cease unto the Ends of the Earth?*

If our CHURCHES do not now more then ever Study to *Reform* every thing that may be offensive to the Sacred & Flaming eyes of the Blessed Jesus in them, & Revive their Zeal, their Watch, their Care against every *Root of Bitterness*, which Professors may have insensibly Rising in their Hearts and Lives; We are certainly Blind before Lightning, We are Deaf to Thunder! The Lord Jesus throughout all our late War with the Indians in our East, had hitherto marvellously preserved and protected our *Churches*, and only Broke up such Plantations as had been too much without the due Respects or Effects of His Glorious Gospel. But what a doleful Thing is there now come to pass? A *Church* of Saints is now lately in a manner Dissipated, by a Sudden, Furious, Treacherous

Attacque,

Attacqua, from the most Bloody Salvages in the World. Our Hearts are harder than the *Northern Iron*, if they do not bleed at the Tidings of the *Blood shed*, made by the *Northern Indians*, which Barbarous Worshippers of the Divel, have newly, after a sort broken up an Holy Society, of Believers, that were Combined for the Evangelical Worship of our Lord Jesus Christ. Sad! That we must now Complain, *Lord, The Enemy has done Wickedly in the Sanctuary; thine Enemies Roar in the midst of thy Congregations!* It seems that even unto *Churches* too it may now be said, *There are even with you also, Sins against the Lord*: Doubtless, the Fall of *One* Golden Candlestick in our Borders, makes Noise Enough to awaken all our Churches, unto the doing of some Remarkable Thing, in Returning unto God; unless our *Lethargy* be become (which God forbid!) Incureable. When a few poor *Galileans* had been in the midst of their Sacrifices, butchered by a Cursed Pagan, our Lord made that Reflection thereupon, *Suppose ye that these were Sinners above all! I tell you, Nay; but Except ye Repent, ye shall all*

Likewise Perish: But what shall *we* say, when many Times Eighteen *Christians*, are in one Day made a Sacrifice unto those Tawny Pagans, than which there are not worse Divels Incarnate upon Earth! O that all the *Churches* in the Country might now more than ever Stir up themselves unto such Demonstrations of Repentance, as might prevent the further progress of our Calamities; and answer this Warning of the Lord our Saviour, *Be thou Instructed*, O New England, *Lest my Soul Depart from thee, Lest I make thee Desolate!*

And how also if our SPIRITS, are not more *Content* than ever with such Estates as God has Ordered for us, What a Conviction have we in the Disasters which our Friends to the *Northward* have newly met withal! We are not perhaps upon all accounts as we would be; but let us then think, not only upon those that are hurried and huddled into *Garrisons*, where besides the Difficulties necessarily attending such Confinements, they are every Hour Expecting the Doubtful Assaults of an Adversary, from whom, every Act of

Mercy

Mercy is a *Prodigy*: but also let us think upon the miserable Captives now in the Hands of that bruitish Adversary; *Captives* that are every minute Looking when they shall be Roasted Alive, to make a Sport and a Feast, for the most Execrable Cannibals; *Captives*, that must Endure the most bitter Frost and Cold, without Rags Enough to Cover their Nakedness; *Captives*, that have scarce a bit of meat allow'd them to put into their Mouthes, but what a Dog would hardly meddle with; *Captives*, that must see their neareſt Relations butchered before their Eyes, and yet be afraid of Letting those Eyes drop a Tear upon the most Heart breaking Occasions, that can be imagined; *Captives*, that may not bear a part in any Comfortable Devotions, nor be known to have so much as a Bible with them, lest a French Priest should seize upon it; *Captives*, that wear away one weary Week after another, in the midst of such Wolves as are every moment ready to tear them all to pieces. Pray, Let us resent the Condition of such *Captives*; and let their *Captivity* teach us a Lesson of *Contentment* with such unspeakably Easier Lots,

as our Gracious God ha's favour'd us withal.

It is then to be distinctly Related, That the Indians yet living in Hostility against us, after they had by a long silence and repose, in their Inaccessible Kennels of Late, made our Frontier Towns in the *North-East*, a little too Remiss, they did on the 25th of this Instant *January*, 1691. come upon part of *York*, in the Province of *Main*, where the Inhabitants were in their Unguarded Houses here and there Scattered, *Quiet and Secure*. Upon the Firing of a Gun by the Indians, which was their Signal, the Inhabitants Look'd out; but unto their Amazement found their Houses to be Invested with horrid Indians, who immediately Kill'd many of these unprovided Inhabitants; and more they took Prisoners. Having dispatch'd their Slaughter, they went on to Plunder, both rifling those Houses, which thus became obnoxious, and Burning about Seventeen of them. Hereupon, this Great Body of Indians went unto some of the Garrisons; and Summoned them to Surrender; their Summons it seems they sent in Writing, by some of the Captives who had the Ge-

nerosity

nerosity to Return into the Hands of the Monsters that were become their Masters, lest by their breaking of their Word, the other Prisoners might be Exposed: and therein they promised, If they would Surrender their Garrison, they would let 'em go free; For, as these Flouting Rogues would have it inserted, *They were a people that Fear God, and won't Lye; if they promise, they will be as good as their word; else they know they shall burn under ground; and if they Lye, God will not have them*; they added, *They were Three Hundred Strong*. Some little Garrisons, which had no more than two or three men in them, received these wild Summons; but they had the Courage to Reply, *That they would send their Blood unto the last Drop, ere they would Surrender*; and upon this, those Cowardly Miscreants had not mettle enough to meddle with them. They Retired into the Howling Thickets of the Wilderness; carrying their Booty with them; onely sending Home two aged Women, and about fifteen or sixteen little Children, whom they were loth to be troubled with, and yet, which is a thing rare and strange! were loth to Murder them.

They that went immediately to Bur the Slain, have given us an account, th there were about fifty persons Kill'd, an near an Hundred Captiv'd; among which last is the Family of their Godly an worthy Minister. Several also were wounded; whereof some since are Dead.

But besides the mortal Wounds at this Time given to a precious Church of the Lord Jesus, there was one terrible Circumstance attending this Desolation, which we had not yet seen in our Wars.

These cursed Blood-Hounds, having bin inspired by the Counsils of some *Romish Missionaries*, had been long wishing that they might Embrue their Hands in the Blood of some *New-England* MINISTER; and they had now an opportunity for such a Diabolical satisfaction. The Church of *York* had been blessed with a MINISTER, who for his Exemplary Holiness, Humbleness, Modesty, Industry, and Fidelity, was one, *Of whom the World was not worthy.* It was the Reverend SHUBAEL DUMMER, a Gentleman well-Descended, well-Tempered, and well-Educated; and now not much under threescore years of Age. He had been sollicited with many Tempe-

rations,

ations, to leave his place, when the Clouds grew thick and black, and were going to break upon it; but he chose rather with a paternal Affection to stay among those, who had been so many of them Converted and Edify'd by his Ministry; and he spent many pounds of his own Patrimony, to subsist among them, when their Distresses made them unable to Support him, as otherwise they would have done. He was one that Liv'd much in Heaven upon Earth; and one that might by way of Eminency be call'd, *A Good Man*. This *Good Man* was just going to take Horse at his own Door, upon a Journey in the Service of God, when the *Tygres* that were preying upon the *Sheep* of *York*, Siez'd upon this their *Shepherd*; and they shot him, so that they left him dead upon the Ground. So fell at a fatal Blow, *The Chariots of* York, *and the Horsemen thereof*! Such precious Blood our Enemies now have to *Fatten* them for the *Destruction* which, *Do thou hasten upon them, O our God*! Thus was, *A Burning and a Shining Light*, in our Churches Extinguished by the Hands of Things worse than the *Dragons of the Wilderness*! The

was

was a Famous *Temple* of the Holy *Ghost* Spitefully *Demollished* by the profest *Vassals* of *Satan*! Thus is there Expired, a *Man of God*, whose Fate all the pious and sober *Survivers* in the Land, Lament with Floods of Tears; among which Tears there now falls the Ensuing

EPITAPH.

DUMMER, the *Shepherd* Sacrificed By *Wolves*, because the *Sheep* (Priz'd

The *Orphans* Father, *Churches* Light,
The *Love* of Heaven, of Hell the *Spite*
The Countreyes *Gapman*, and the *Face*
That *Shone*, but *Kept* it not, with Grace.

DUMMER, a *Wise man* of the *East*,
Come to see JESUS, in His *Rest*,
Hunted by *Dives*, but Relieved
By *Angels*, and on High Recieved:

The

The Martyr'd *Pelican*, who *Bled*,
Rather than Leave the Saints *Unfed*.

DUMMER, the *Bird of Paradise*,
Shot, and *Flown* thither in a trice;
Methus'la-Dead, from whence our *Flood*,
Threefold of *Tears* & *Fears* & *Blood*;
HERE Left his *Ashes*, and we see,
Gods Temple thus in *Ashes*! ——

LORD, Hear the *Cry* of *Righteous*
DUMMERS Wounds,
Under thine *Altar*; Lord, Rate off those
Hounds
That Worry thus thy *Flocks*: And let
the *Bones*
Of thine ELISHA, over whom our
Moans
Are Sigh'd, Inspire the *Life* of *Zeal*
into
The Rest, that have a *Work*, Like *His*,
to Do.

FINIS.